113, 148

Chiriguano 8P10
Chovoi 8K8
Mataco 827
Tobosiche 8H8
Carnja 8P9
Tucano 8Q19
Guarani 8M4
Timbira 8C8
Araucanians 8C4
Paez 8C18
Cauari 8D4
Jivaro 8D9
Aymara 8P8
Ona 8H4
Tahgan 8H8

/For information on genic locations based on Streng's diagram of co-ordinates of the blood groups of the natives of South America, see de Hill et al., 8818 Warso, Category 116, pp. 107-114./

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Mapuche-Huilliche

ckiñun, after which the assemblage enjoys a hearty feast. Soon after, the *machi* returns home, accompanied by the same delegation that first sought her services. Part of her payment, which may consist of produce, jewelry, animals, and implements, is made at once, and the remainder is given at a stipulated date, often with the addition of numerous gifts. A *machi* must be paid in full, whether or not the patient recovers. Deaths are blamed on evil spirits beyond the *machi*'s control.

All *machiñuns* are conducted along the pattern just described. Many variations exist, however, because each *machi* has full charge of a ceremony and must be immediately obeyed by all participants. Individual whims may thus enter into the conduct of the rites. Then, too, certain differences arise from the natures of the various ailments that are being cured. Not all *machis* profess to be equally skilled in handling every kind of illness. Specialization in particular diseases is common. As one skeptic pointed out, this has the practical value of limiting competition. Molina long ago classified curers as *ampives*, who work with herbs; *eñlves*, who extract insects; and *machis* who counteract witch-caused diseases.[28]

MACHI PERSONALITY

Considerable variation exists among the personalities of those who become *machis*. Many years ago the office was generally held by men, and it is practically certain that they were abnormal, at least with respect to sexual conduct. Some of them may have been true hermaphrodites, the rest were berdaches or transvestites, and widespread indulgence in sodomy and pederasty was common.[29] There then followed a period when the post of *machi* might be filled by a man or a woman,[30] and at this stage sexual irregularity is less frequently charged, particularly in regard to female practitioners. At present, male *machis* are rare, and some sexual irregularity is still associated with them (Pl. IX, Fig. 1). Certainly, they wear feminine clothes while performing their duties, and it is not unlikely

[28] Molina, 1808, II: 51.

[29] Latcham, 1924, p. 630. Medicine men are described in Smith, 1855, pp. 130–36. Also, see Munnich, 1930, pp. 330–49.

[30] Cf. Hunt, 1939, p. 113.

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PLATE IX

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FIG. 1. A male *machi* and two assistants. The one at the left holds a small gourd rattle in each hand. J. M. Collío identified the *machi* as a hermaphrodite nicknamed Alamo.

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FIG. 2. Juan Levin ("Sekuta") Paineo playing a *lullún* of his own make at Carrarille. The pail of water enabled him to clear his instrument.

[end plate 9]

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847 Formerly, children born crippled or idiotic were killed, as previously
[845] noted. Cooper lists as infanticides deformed offspring, one of twins, and an illegitimate child, and notes that his sources are not clear on the frequency of the occurrences (1946, p. 733). In Coñaripe area it is a known fact that one of twins is killed.

847 In rare instances, it appears, a child born out of wedlock was killed
848 by its mother. She is known to do so in Coñaripe area. "A daughter of one of my neighbors killed her illegitimate child. I told her she would damn her soul for doing such a thing. But recently she had another such child and killed it too. Some say she throttled the babies immediately after birth; others say she crushed them to death by pressing them against something hard. Both children were born in her house." A non-Araucanian in the same area knew of one young unmarried mother who had killed her child and had heard it said that others had done so; but the informant had been unable to verify the rumors.

COLOR BLINDNESS, LEFT-HANDEDNESS, SPEECH DEFECTS

● 143 No Araucanian was known to be colorblind. Young children often mistake blue for green or vice versa, said a non-Araucanian teacher, but she thought this was owing to a lack of knowledge of colors, for the mistake was no longer made after the children grew older.

145 Both left-handed and ambidextrous children and adults were seen. Of 62 school children, 2 girls and 1 boy were left-handed; all three, however, wrote with the right hand. "I would never let them write with the left hand," said their teacher. Quoting another teacher: "Parents are not disturbed over a left-handed child, but they make it a point to tell me when they bring the child to school that it uses its left hand instead of the right hand; that it has grown into the habit of doing so."

145 No left-handed child was known to stutter, including the three
153 whom the teacher had obliged to write with the right hand. Another child in the same school did stutter. "His parents are first cousins," the teacher explained. "They have two more children, but these do not stutter. All three children are dull mentally." In Coñaripe area many children stuttered and so did a few adults.

ADOPTIONS, SERVANTS, SLAVES

597 No Araucanian child is left without a home. Not only is a deserted
736 or an orphaned child adopted, but, in some instances, one from a nor-
593 mal home as well. Never do relatives permit a child to be placed in A Chilean orphanage.

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dehydrated powdered navel cord which the mother had stored for this purpose. Sometimes a specific medicinal decoction for intestinal disturbances is given, such as is given to adults, but greatly diluted. A baby that is sick because of teething has its gums treated (cf. p. 276). Until recent years a ceremonial known as machitun (pp. 323-324) was performed over a critically sick child. 855 756

When a child cuts itself, or is otherwise injured, a sympathetic adult may perform the katawe (p. 272) on his own hand to help the child to endure its pain. Not infrequently remedies applied to adults for such purposes are also applied to children (cf. p. 326).

COLOR BLINDNESS, LEFT-HANDEDNESS, SPEECH DEFECTS

No Araucanian was known to be color blind. "Certainly everybody can recognize all the colors." Both men and women were known who were left-handed. "I have seen men use a hammer or an ax with the left hand, as I do with the right hand. Occasionally you see a woman hold the scissors with her left hand when cutting, as other women do with the right hand." 732 143

No informant knew of a mute or a deaf child, or a stutterer; one person, hard of hearing since babyhood, was mentioned. "I know that there are Argentine children like that. But I certainly never had any fears that one of my children would not be able to hear or speak, and speak well."

ADOPTIONS, CAPTIVES

Children were not formally adopted, but it was not unusual for a child, especially an orphaned one or one from a broken home, to be reared by its grandparents or some other close relative. During my observations an 80-year-old woman was rearing the child of a son because its mother was "so stupid that she was not even capable of doing her own washing." The old woman was also rearing an illegitimate son of the same woman, a feebleminded 14-year-old boy; the woman's son would not tolerate the boy in his house. 597

As previously stated (p. 263), it was believed that adults who spoke of small children, especially babies, could expect someone in the kinship group to bring them a child to rear, most likely a grandchild.

Araucanians took Argentines as captives and were themselves taken as captives. This occurred during the years when the Argentine Government, through its army, was conquering the lands occupied and claimed by the Araucanians. An informant whose father was an 727 597